AUM

Hear ye all this moral maxim; and having heard it keep it well: Whatsoever is displeasing to yourselves never do to another.—*Bstan-hgyur*, v 123, leaf 174.

Then declared he unto them the rule of doing to others what we ourselves like.—*San-kiao-yuen-lieu.*

From henceforth . . . put away evil and do good.—*Jataka*, 6.

THE PATH.

VOL. VII. JUNE, 1892. No. 3.

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Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

Misunderstood Editorial.

THE editorial in April PATH has been thought by some to mean that it is the Editor's intention to cease publication, and one newspaper wanted to know what we meant by repeating words we spoke long ago. There is no intention of stopping this Magazine; indeed, if Theosophists patronized the PATH more, it would be enlarged to twice its present size. What was stated was, that the Editor thinks it to be impossible to say anything new, and all that can be said was published centuries ago by the ancients. He also holds that nowadays there is a thirst for more, more, more articles and books, all repeating the old ideas while they pretend to be giving out original thoughts. Why not read and re-read the thoughts as given? And the reply is that it is not pleasant to take so much trouble; besides, the modern method is not the same; and, above all, we are lazy of mind as well as superficial, therefore there must be constant re-statement. Give out the doctrines found in the *Upanishads* in the old form and they are scouted, but rewrite them with a modern title and it will be considered. Hence while seing no excuse for the existence of any magazine, the Editor is forced by circumstances to continue the publication of his own, however faulty it may be.

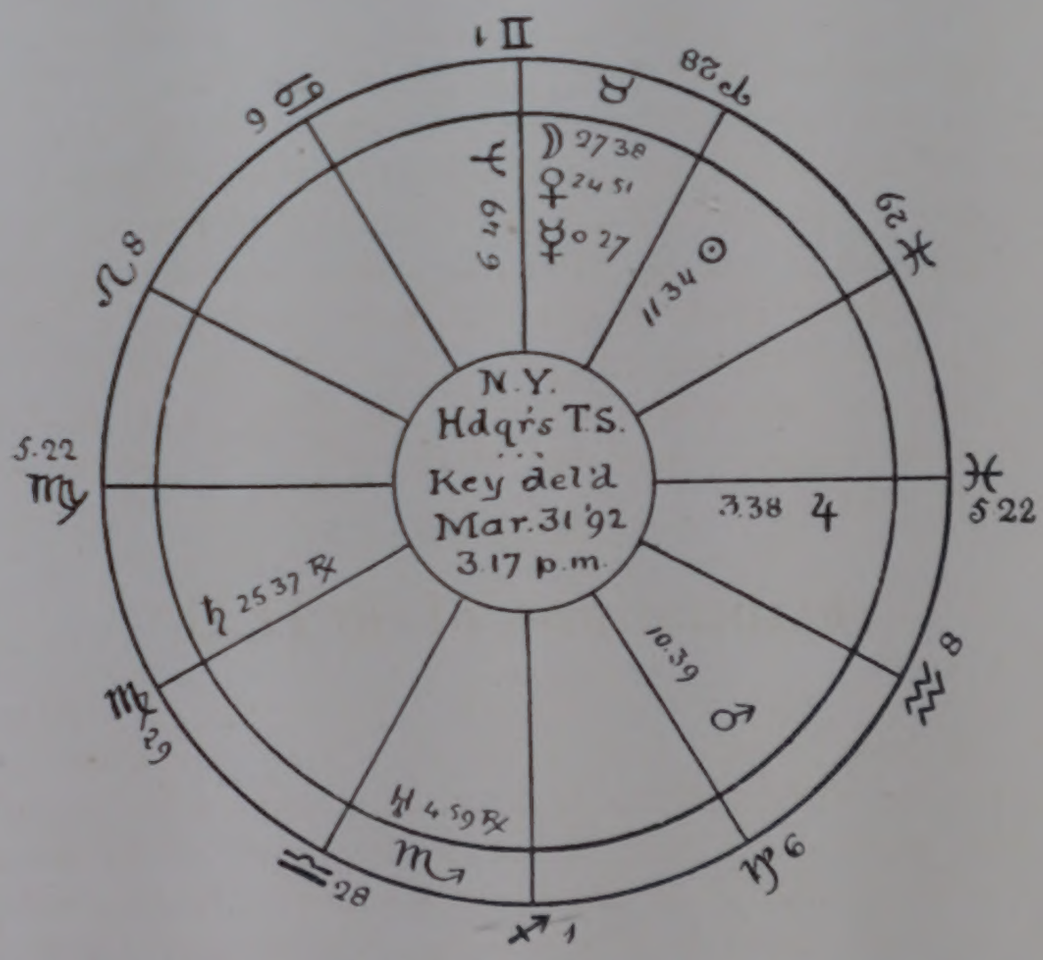
The Horoscope

OF THE NEW YORK HEADQUARTERS.

THE following has been "set up", as astrologers say, for the hour at which the key of the new House, 144 Madison Ave., New York, was delivered to the President of the Aryan T. S. It is not offered to show a belief in astrology, but as an interesting matter to record. If time shall show it to be wrong we must blame the astrologer; if right, then it will be for the joy of Urania's devotees. The prognostications are all done by rule and from old books, none of them depending on the judgment or fancy of the astrologer.

A well-known Cabalist says No. 144 is one of the great key-numbers of the Caballah of the Hebrews.—[ED.]

THE ASTROLOGER'S JUDGMENT.



"I regard this as a fortunate figure; in fact, under the circumstances, none better could be expected. The meeting of Moon ☽, Venus ♀, and Mercury ☿ in the ninth house is of itself a surprisingly good coincidence, as even in nativities of persons this is a sure harbinger of success in religious matters. Most of the beneficent planets are above the earth, which is also an infallibly good

position, while Jupiter ♃ is only just below the horizon. Vulcan ♆ in the Mid-Heaven also gives a mildly benignant aspect. Saturn ♄ in the first house, a trine with Moon ☽ and Venus ♀, is an indication of a sober, steady constitution and a long life. Mercury ☿, lord of the ascendant, is in the ninth house, governing religious matters. Moon ☽ in Taurus ♉ is in her exaltation, while Venus ♀ stands in her own house. Sun ☉ is in his exaltation in Aries ♈, and suggests that the new enterprise will not lack for financial support, even in the way of legacies. Jupiter ♃ in Pisces ♓ also holds his own house, and being a trine with Herschel ♅ shows success in religious matters. Mars ♂ is in as harmless a position as he can well be, though in his exaltation.

You will observe that nearly all of the planets are either in their own houses or in their exaltation. Their influences will thus be proportionally intensified.

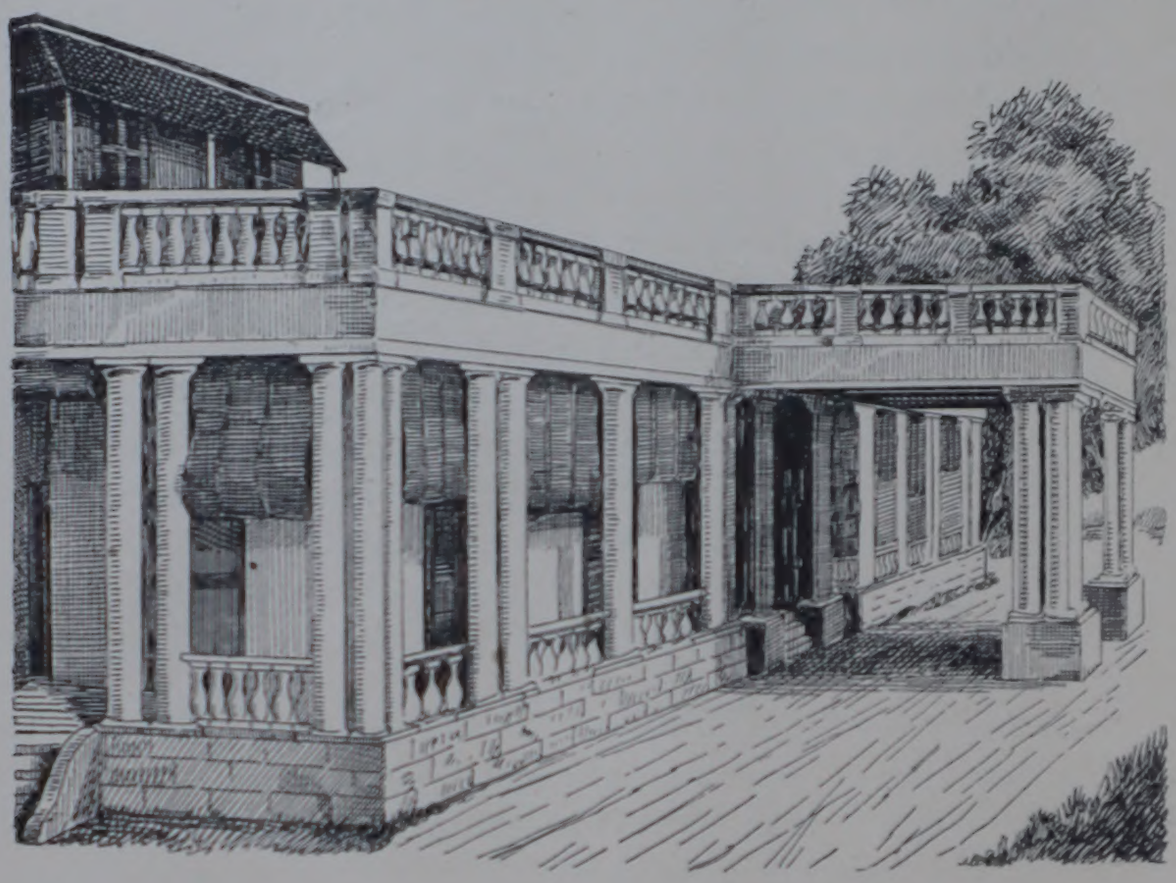
Neither will the Headquarters have an uninterrupted career of success. A violent opposition at times may be looked for. Mars ♂ in square aspect with Sun ☉ suggests real danger. The undertaking will suffer from rashness. Big chances will be assumed, and great anxiety will be caused ere its financial foundations become settled. So, too, the trine of Hershel ♅ to Jupiter ♃, while marking eventual success, will cause sudden and unlooked-for obstacles, entailing much travel and correspondence. The first serious difficulty will occur in three years' time, and it will look as though the property would be lost to the Society, but unexpected assistance will come from a total stranger." ASTROLABE.

April 6, 1892.

Habitations of H.P.B.

NO. 2.

IN the *Path* of 1890 (vol. v, April) a view was given of the Headquarters building at Adyar as it appeared after alteration and the addition of the library wing. It need not be repeated here, as H. P. B. did not reside in it subsequent to the alterations, but was residing in London. The changes consisted in filling in the spaces at each side of the *porte cochère*, thus turning the latter into an entrance, and adding rooms at each end of the building in front. Col. Olcott also constructed an additional building, on the ocean side, for the Oriental Library. Some changes were made in the roof by the raising of the top of what was called the "occult room", which had a sloping roof when H. P. B. lived there, as the illustration on next page will show.



This picture is reproduced from an accurate sketch made on the spot in 1884, the point of view being as you come up the drive from the entrance gate.* It shows the front of the building as it faces the compound, and runs down to where the library building now stands. The *porte cochère* spoken of above is seen in perspective. It gave a grand air to the front, but has been absorbed by the alterations. The whole building was, in 1884, of a white color, appearing at a distance like a marble structure, but in reality is constructed of brick plastered white, as is very usual in India. It was purchased some years ago by subscription, and is now free of debt. Standing in a compound—or grounds—of some 21 acres, it is a very fine place, and if its counterpart were found in this country the cost would be very large, whereas in India its value is small by comparison with American properties. The Adyar River flows along behind the house not more than ten feet away. It is not a river of any consequence, its mouth being generally closed with sand through which the stream percolates into the ocean; and at this season of the year the water is very low and the odor from the mud rather disagreeable, but at full seasons it is a delightful little creek, as we would call it.

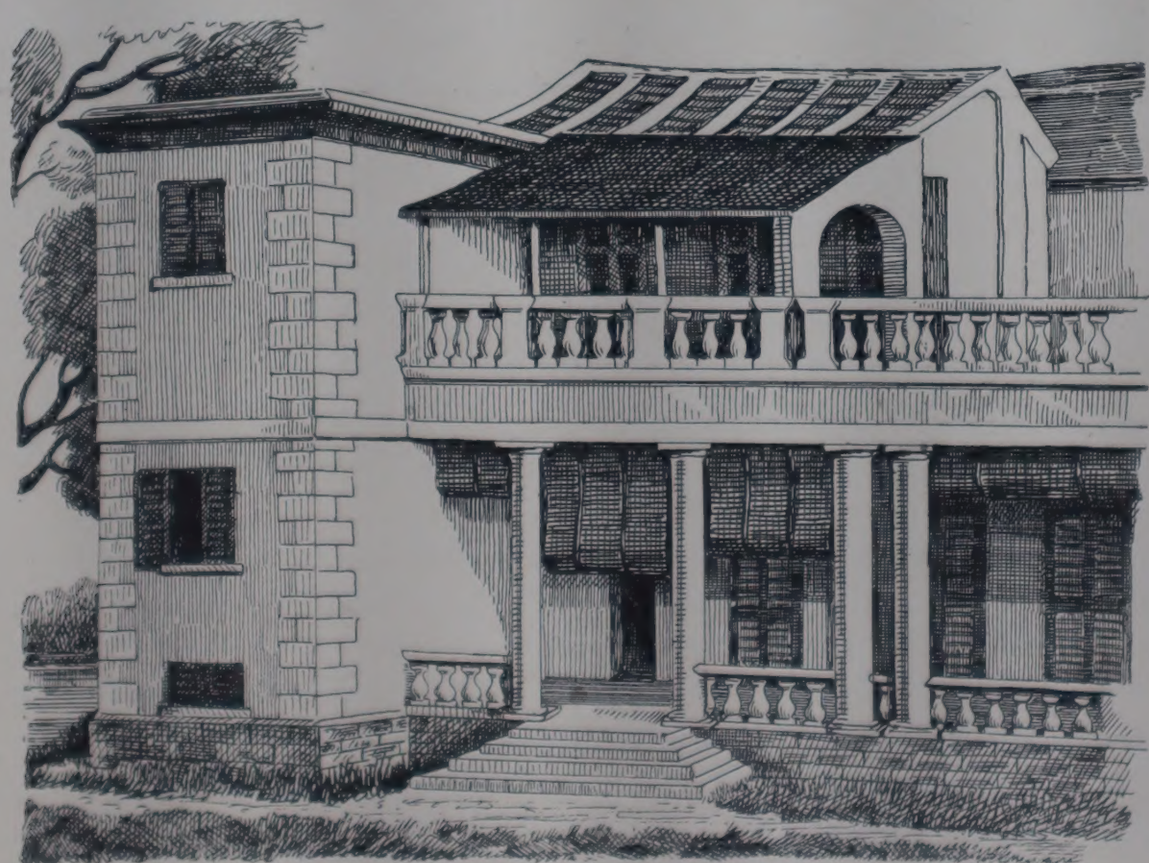
Just appearing over the ornamental balustrade which encloses the roof is the front of H. P. B's own room, which led into the

* The illustrations to these articles are all by William Q. Judge except the process plate in No. 1.

shrine-room shown in the second picture. Her room was an addition to the building, and in a way served to join the two towers which rise at the back corners at either end. The stairs of the tower illustrated was the means of communication with her apartment, although the other tower had also a stairway, and another stairs was made running directly into the lower rooms at the library end. But these were not completed in June, 1884, when she was in Europe, as Monsieur Coulomb suspended work as soon as Mme. Blavatsky and Col. Olcott had gone to London, and began at once to construct the *ex post facto* trap-doors which he hoped to ruin the Society with, and at the same time to turn over some honest pennies of the missionaries for his so-called *exposé*.

That part of the compound extending from the entrance gate on the highway was full of mango trees, and through them the driveway brought you up to the house and under the *porte cochère*. Alighting there, a short flight of steps took you up to the entrance hall, where the floor was of black and white marble. Here there were two tables, sofas, and some chairs, and on the floor many a night slept Damodar K. Mavalankar, of pleasant memory, together with several others, including Ananda and Babajee.

Part of the end of the building on the side near the main road is given here. It is a continuation of the corner seen in the first cut. The tower finishes the river end of the building, and the river itself can be just seen at the back. On the top is the occult



room with the extension or verandah. The roof of the "occult room" was slanting and tiled in red, the plaster being tinted yellow. In this was the shrine. It was entered from the other side, and, being a few feet lower than the rooms used by H. P. B., a short flight of steps ran down into it. In the tower is a winding brick stairway, and opening on that was one window of the occult room. This window was made into a cupboard, the back of which looked on the stairs. This back was altered by M. Coulomb after H. P. B's departure so as to have a sliding panel as a part of his conspiracy. It was not workable, however. The whole upper part of the house was, in fact, a patchwork devoid of regularity.

Damodar's room was in this tower at the top as you came up the narrow stairs. It was from that little room the famous "shrine" was stolen on the night after its removal from the wall in the "occult room". A corridor, as you might call it, ran across the back of H. P. B's rooms from tower to tower, open to the river and giving a view of the little island opposite and the long queer bridge which carries the highway across the river. The small

picture shows this bridge, which was painted pink.

Opposite beyond the bridge can be seen among the trees other large houses, as the vicinity was once in great demand before the trade of Madras declined. Every evening at sunset large flying foxes would rise up in great numbers from the direction of the city and fly over to Adyar to feed during the night on the mangoe and other fruit-trees in the vicinity. Many of them stopped on the Headquarters grounds.

This is reproduced from a photograph of the back of the building taken from the little island at the right of the bridge picture. It shows the other tower, companion to that in which was Damodar's room. The lower floor under the roof was the back part of the middle of the building, and was occupied by the *Theosophist* magazine. Trees and shrubs almost hid the view. A plastered embankment ran for a short distance along this side so as to protect the foundations.

These pictures give a very correct idea of the house when H. P. B. lived in it, but all has now been changed by the addition of the Library and by various changes in the roof which Col. Olcott put into effect after the desecration of the place by the Coulombs, so that now the old "occult room" is a thing of the past, not to be revived until another great personage such as H. P. B. was shall have come and been revealed to us. THE WITNESS.

Yoga: the Science of the Soul.

BY G. R. S. MEAD.

Samatvamyoga uchayate. (Equal-mindedness is called Yoga.)—*Bhagavad-Gîtâ.*

Tadviddhi pranipâtena pariprashnena sevaya upadekshyanti te jñânam jnâninastattvadarshinah.
(Seek to know it (yoga) by humility, by question, and by service. The truth-seeing wise will (then) communicate this knowledge to thee.)—*Ibid, iv, 38.*

So shalt thou be in full accord with all that lives and breathes; bear love to men as though they were thy brother pupils, disciples of one Teacher, and sons of one sweet Mother.— *The Voice of the Silence.*

I WISH to tell you as simply as may be of the most important science in the world—the science of the soul—called Yoga in Sanskrit. Perhaps some of you may not know that the present restricted meaning of the word "science" has only been in fashion for a very brief season in the time-periods of the ages, and that "science" with the ancient forefathers of our Âryan race meant something more than only a careful and intelligent use of our five senses, aided by mechanical instruments.

In the West to-day the assertion that knowledge is obtainable otherwise than by the five senses is regarded as ignorant impertinence by the popular high priests of science and their trustful votaries; but ready as we all perforce must be to give due honor to the admirable patience and painstaking scrutiny which has rescued the West from the clutches of an ecclesiastical nightmare, we have yet to learn that the newly-established papacy of modern science is the guardian of our souls and dictator of our spiritual existence. In opposition to the ever-growing negation that is obscuring the ideals and paralyzing the intuitions of the men, women, and children of to-day, the present Theosophical movement, by its very title, asserts in no uncertain tones that real knowledge is to be obtained; that on the one hand man is something more than a five-sense animal, and on the other that he is under no necessity of waiting until death closes the doors for the assurance of spiritual things.

The immemorial science of the soul asserts that man is an immortal, divine, and spiritual being, whose fleshly tabernacle is but a temporary inn or prison-house; that his physical senses, so far from being his only means of knowledge, are almost invariably the self-imposed bonds that chain him in his narrow dungeon, where, indeed, he would most miserably perish did not sleep, death's younger brother, mercifully release him by night and bear him for a space back to his home of freedom. But he who has begun to long for release from this thraldom, at the same time begins to see the illusive nature of the prison and chains of the body; how they deprive us of our sanity and make us think the prison a palace and the bonds wreaths of sweet-scented flowers. Lunatics in the asylum of the senses that we are, few of us ever contemplate the fact that the magic wand of sleep turns a third of our lives into an impenetrable blank, and that death, the great conductor of souls, may at any instant touch our shoulder.

In most cases, if a man thinks at all, he regards sleep with wonder and death with awe. Sleep and death guard two portals. Through one, man daily passes and repasses in a swoon; through the other, he passes to return no more. So at any rate it *seems* to us. True, it *seems* to be so; but the soul-science does not deal with seemings, it leaves appearances to the dominion of the five senses and the brain mind, and consecrates its study to realities and direct knowledge. The Yoga denies that sleep is a blank and death the end of existence; it asserts the possibility of knowledge of the mysteries of sleep in waking and of the mysteries of death in life; and tells us that the doors of sleep and death may

be passed and repassed in full consciousness. This Yoga, or the science of the soul, is as precise and exact in its procedure as the most rigid of our scientific methods; but whereas physical science deals with physical phenomena, psychic science deals with the soul of things. Masters of Yoga assert most definitely and unhesitatingly that the existence, nature, life, and history of the soul have been and can be as rigidly and exactly demonstrated and proved in its own dominion as the best known scientific fact, so-called, in the natural universe. The negation of those ignorant of the subject, and the howling of the thoughtless for objective physical proof of that which is in its very nature immaterial and subjective, can have no real weight with the student. Intellectual vulgarity and cheap wit can no more weaken the eternal fact of man's immortal spiritual nature than spittiug at the sun affect the god of day.

And now, what is the meaning of Yoga? Many definitions have been given, and of course this same science has been called by other names, at various times, by various nations, in divers tongues. The subject is one replete with technicalities, for there is a very large literature treating of it distinctly and in a most technical manner, and, in a wider sense, all the Scriptures of the world are text-books of this science.

In the present paper, however, all technicalities will be avoided, and I therefore hazard the definition of Yoga as the science of the union of man with the source of his being, with his true Self. You will at once see that the claim of our science is one of direct knowledge. That does not mean to say that the student is at once to become omniscient, or that he will by a sudden leap obtain full knowledge of things in themselves. By no means. The way of pure knowledge is a long and thorny path of stern self-discipline and of ungrudging and unflagging effort. But the path leads up a mountain, and the view so extends that each successive point of vantage gained is of the nature of direct knowledge as compared with the lower stages. We are at present like men who persistently keep their eyes fixed on the ground at their feet, who as yet have not looked at even the visible universe as it really is. There are manifold stages of soul-knowledge, immeasurable degrees of union with the Self, for ultimately this Self is the One Self of all that was, is, and will be.

It would be presumptuous in me to imagine that anyone else will entirely agree with my definitions, and naturally all are free to find better and more appropriate words to clothe the ideas according to their ability. There is, however, a longing that comes upon

all men in their repeated wanderings on earth, "a longing of the soul to go out to the infinite", as it has been phrased, and the freezing cold of negation cannot quench the fire of that divine desire, nor can the perfunctory performance of any lip-religion satisfy its ardor.

In endeavouring to give some idea of what the practical science of Yoga is, I am at a loss to convey my meaning because of the poverty of our ordinary language in fitting terms. We all readily talk of the soul, and mind, and consciousness, but few of us have any conception of the infinity of ideas that each of these terms connotes. In this paper, the soul must be understood to stand for the whole of man's nature apart from his physical body, the mind for the thinking principle, and consciousness for man's whole containment, his whole being. The mind is the thinker, the self-conscious principle in man, the means of his knowledge. It is this principle, therefore, which is both the scientist and his instrument in Yoga.

This mind is usually distinguished into two aspects for clearer comprehension. Perhaps these may be most easily understood as the "I am" and the "I am I" in man, ideas which it is usual with Theosophical writers to distinguish as the individuality and personality. The personality is the sum of all those impressions, as they are called in the East, which make up our consciousness of being such-and-such a particular person, of being the actor and sufferer in all the affairs of life. Everything we do, or say, or think leaves an impression on our character, whether we are conscious of it or not; and an impression once induced into our plastic nature tends to repeat itself mechanically and to form habits which, as we know, become second nature. If the impressions are bad, a vicious habit is formed. The sum of all these impressions is called the personality, or, to use another simile, the vibrations set up by our acts, words, and thoughts inhere in our plastic nature, in an ascending scale of subtlety and rapidity, according to their plane of action, up to that of the rarest substance we are at present capable of conceiving, and which perhaps may be spoken of as thought-stuff, for this lower aspect of the mind is substantial, though not material.

The higher aspect of the mind, on the contrary, the individuality, that which I have called the "I am", is of a divine and spiritual nature. It is not substantial, but a pure spiritual essence, divine, immortal, immemorial; it dies not, nor comes into being, but *is* throughout the ages.

Now the lower mind is ever fitful and changeable, going out to

things of sense; it is a Mazeppa bound hand and foot on the horse of passion and desire. In the East, it is called the internal organ to distinguish it from the external organs, and we have first to learn to free it from its bonds before we can put our foot on the first rung of the ladder of true knowledge.

The ceaseless changes which take place in this lower mind are called the modifications of the internal organ; and these have to be held in the firm grip of the awakened spiritual will and rendered motionless, if any success is to be attained in the science of Yoga.

Imagine to yourself a sheet of paper with writing upon it, crumpled up into a ball, aud whirling tumultuously down a mill-race. Such is the lower mind in each one of us. And if we want to read the writing which tells of the mystery of life, we must first rescue the ball of paper from the mill-race of the passions, and then carefully smooth out the paper so as to erase the impressions which prevent our reading the writing, that so at last we may learn the whence and whither of our pilgrimage.

A simile often used in the Eastern books, with regard to the upper and lower mind, is that of the moon reflected in the waves of a lake. So long as the surface is disturbed, the moonlight will be seen only as a broken and unsteady reflection, and not until every ripple is gone will a true image of the divine man be reflected into our souls.

Again, the lower mind is as a metal mirror covered with dust and rust; and until this is removed no image will be seen; or, again, the mind must be as steady as the flame of a lamp in a place sheltered from all wind.

(To be continued.)

What Is Electricity?

ORIENTAL IDEAS ON THE SUBJECT.

THE fact may seem rather queer that something exists which we know how to produce and how to utilize in such an infinity of effective ways that it is to-day one of the greatest factors in the world's progress, and yet we do not know what it is. But it is a fact, nevertheless. Not one of our scientists can tell us what electricity is. The latest and perhaps the best definition of it is: "Electricity, the name given to the unknown thing, matter, or force, or both, which is the cause of electric phenomena". Not much satisfying knowledge is offered in that pairing and

compounding of alternatives. And the International Dictionary is scarcely more conclusive in pronouncing it "a power in nature, a manifestation of energy", with a long succedent statement of its qualities and conditions of manifestation which are properly evidences of its presence but by no means expositions of what it *is*. And Stormonth says it is "a highly subtile power . . . one of the forms of energy exhibited in lightning, etc.". Really, we do not seem, for all our familiarity with its manifestations in late years, to have got at much more positive knowledge of its being than was possessed by an author who as long ago as 1799 defined it thus: "Electricity, a natural agent or power, generally called the electric fluid, which, by friction or other means, is excited and brought into action". Bain says: "The most recent theory of electricity is that it is a mode of ether. In order to establish this theory, it is necessary to transfer the question of the existence of ether from speculative philosophy to that of absolute reality". And he concludes that "electricity is a condition, an effect of matter, and it is not peculiar to any material. This condition in a state of equilibrium pervades all matter and all space, ready to produce an effect when its equilibrium is disturbed."

The theory of its etheric origin, which Bain is disposed to reject as undemonstrable, and his conclusions lie closer together in the Oriental concept of the subject than he has yet, perhaps, recognized, and are by no means antagonistic. The philosophers of the East have taught, for thousands of years it is averred, that there are in nature six primary forces or *Saktis*, which may be looked upon as rates of vibration, having their origination in the super-sensuous ether, and manifesting, according to their respective attributes, in matter. Of the six, only three have been partly investigated by our western science—neither one in its totality, but only in certain of its special manifestations—and one of these is the *Kundalini-sakti*, thus defined by the eminent Hindû *pundit*, T. Subba Row:

"Literally, the power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests itself in nature. This force includes in itself the two great forces of attraction and repulsion. *Electricity and magnetism are but manifestations of it.* This is the power or force which brings about that continuous adjustment of internal relations to external relations which is the essence of life according to Herbert Spencer, and that continuous adjustment of external relations to internal relations which is the basis of transmigration of souls or

punarjanam (re-birth) according to the doctrine of the ancient Hindû philosophers."

The two other *saktis* in part known to our scientists are *Para-sakti*—literally, the great or supreme force or power. It means and includes the powers of light and heat. *Gnâna-sakti*—literally, the power of intellect or the power of real wisdom or knowledge.

It will be observed that the powers of light and heat are thus attributed to one *sakti*, and electricity to another, which at first blush would seem to differ from the conclusions of our western scientists generally, who, observing the interconvertability of heat, light, energy, magnetism, electricity, and chemical effect, esteem them all modes of manifestation of one and the same energy. But a better understanding of their coördinate and conjoint manifestations under the control of the great synthesizing *sakti*, the seventh—about which the wise men of the East are chary of affording exoteric teaching—will perhaps demonstrate and explain harmony where difference now appears to exist. It is more than probable that the *saktis* blend their action, each partaking of all the others in infinitely various degrees when in manifestation, just as the "states of consciousness" overlap and mingle, in the same teachings.

Suggestions of importance toward demonstration of the reality of the ether, and perhaps eventually of their inter-etheric *akasa*, are afforded by Tesla's recent experiments. From these it appears that electric energy, properly applied and of sufficiently high potential, will render rarified air self-luminous. Whether the energy manifests itself as heat or light depends upon the velocity of the etheric vibrations induced, those of the latter being much the higher.

Modern science now generally recognizes what the Eastern sages have taught for hundreds of thousands of years, that the various colors and tones are objective evidences of measurable rates of vibration. A step or two further and our wise men will learn that all the forces of nature, the entire universe, not simply the material within our consciousness but the supersensuous planes beyond, are manifested rates of vibration—"differentiated aspects of the Universal Motion". From that "Universal Motion" as the seventh *sakti*—centred, according to the Kabalists, in the "central sun"—all originate and to it all must return. All the minor *saktis*, springing from a common origin, have definite and ascertainable characteristics in common, or correspondences, and none manifests alone on our material plane, without admixture of

some qualities or attributes of others. But it will be as hopeless for man to attempt comprehension of the mysteries of those awful forces and the laws in conformity to which they act upon the plane of matter, studying them from the wholly material standpoint, where only their lowest and weakest manifestations can be cognized, as it would be for a bug perched upon the periphery of a fly-wheel to understand, from his observations there, the laws and properties of steam originating in an engine the motion communicated to his wheel.

It will be found of curious and suggestive interest, in connection with this subject, to learn with what broad comprehensiveness, viewed in the light of our most modern science, the Hindû philosophers have taught for ages past the field of the power styled the *Gnana-sakti*. The pundit already cited (T. Subba Row) says:

"(I) The following are some of its manifestations when placed under the influence or control of material conditions. *(a)* The power of the mind in interpreting our sensations. *(b)* Its power in recalling past ideas (memory) and raising future expectation. *(c)* Its power as exhibited in what are called by modern psychologists the 'laws of association', which enables it to form persisting connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object. *(d)* Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality.

(II) The following are some of its manifestations when liberated from the bonds of matter: *(a)* Clairvoyance, *(b)* Psychometry."

J. H. CONNELLY.

Probation.

(Concluded.)

"YOU have allowed yourself to be deluded", the stranger said with grave directness. "You must free yourself once and forever from these entanglements if you hope to ever share in the work pursued by the Brothers of the Silence."

"The Brothers of the Silence!" Ernest exclaimed bitterly. "It is because I sought them that I am where I am now."

"No, it is because you sought them in the wrong way."

"Tell me, then, do they exist?"

"Yes. I am one of them."

"Then why did you not set me right?"

"Because each member must earn his own entrance.'

"I may be misled again."

"Why? The test is a very simple one. The Brothers do not work for self-interest, but for the good of humanity. That is the beginning and the end of their mission. Yet each one has a task of his own to perform, and each must find it by searching his own heart. Use your clearest judgment, your highest ideals, and the best of your faculties, for the work deserves all. In a year I will seek you again."

The year went by. Ernest had cut himself free from his old associations and joined the army that was fighting on the frontier. He had fought bravely, for the words of his unknown guide remained with him, and the thought that in serving his country he was surely doing the work of the Brothers gave him courage. He had a hope too that his probation might at last be done, for had he not won distinction as a soldier and more than once saved the field from disaster? All the land was ringing with his praise. He waited impatiently for the day when his friend had promised to return. It came.

"Have I won entrance yet?" Ernest demanded confidently. He could hardly credit the gravely spoken answer.

"No."

"How then? Is not the work I have done good work."

"It is good work and deserves a reward. You will have it. But you have not won entrance to the Brotherhood. That does not come to those who seek it for themselves, even though they seek it by the path of service. There may be selfish ambition even in self-sacrifice, and the Brothers, remember always, are not concerned with the advancement of themselves, but with the good of the whole. Yet,—courage for another trial!"

The reward came, for the king was graciously pleased to recognize Ernest's heroism on the battlefield by making him governor over a small province. He entered upon his duties with high hopes. Here at last was a fitting opportunity! He would govern his people so well that poverty and ignorance and wrong-doing should be banished from his province, and the Brothers should know that in one corner of the country at least there was no need for their oversight. But he found that the task was harder than he had thought. There had been bad governors before him, and the abuses could not all be corrected at once. The people were ignorant and cunning, and thwarted his efforts for their own welfare. He was inexperienced, and measures which he designed for good sometimes proved so ill-advised that their effect was worse

than the old. When the end of the year came and he looked back at the great things he had planned and the small things he had accomplished, it seemed to him that his work had been all a failure. He stood with downcast eyes when the stranger who had grown his watchful friend found him again.

"What of the year past?" the Brother asked, and his voice was kinder than before.

"You know," said Ernest moodily. "At least you know what I have done. You cannot know what I meant to do."

"Why have you failed?"

Ernest paused.

"Because of my own ignorance, largely," he said at last. "I did not know how to deal with the conditions I had to meet. I see it now."

"Then do you see, too, why you have not yet gained entrance to the Brotherhood?" he asked gently. "In their work a mistake may be fatal. Well-intentioned effort is not enough. It must be wisely directed."

"Yes, I see," Ernest said patiently. "Well, I will study and wait."

His friend smiled as though well-content.

Ernest gave up the governorship of his province to plunge into study. With a mind disciplined and strengthened by the work of the last ardent years, he applied himself to assimilating the knowledge that is stored in the wise books of the world. He studied with humility, for his errors had revealed to him his own lack of wisdom, and he worked with ardor, for he felt that a greater undertaking awaited him when he should be fit. In the outside world the old throbbing life beat on, and ever and anon calls came to him to join in it as before. Some upbraided him with indifference in thus shutting himself apart, but he knew the scope of the task before him and followed it without pause or faltering. Then one morning, when the first rays of the sun put out the light of his lamp, he lifted his eyes from his books and remembered that the year of study he had set for himself had gone by. What had he gained? New ideas of life in many ways; new ideals and firmer judgment and deeper reverence for the men who in the past had thought their way into the deep places of nature. Strange that so few should come to share it! Strange that the world should go on and men live and die as though this legacy of wisdom from the greatest of earth's sons had been forgotten of all!

"Knowledge stored away and unused is like grain sealed in a granary," said his friend, who, unseen, had come to stand beside him. "The millions on the plain outside may starve for lack of it, and the grain itself will mildew—if it be not unsealed."

"I understand," said Ernest with a smile. "That, then, shall be my further task."

He shut up his books, left his room and returned to the world, this time as a teacher. Here a disappointment awaited him at the outset, for the people, busy with their own interests and quite content with their own ideas, were not as eager to listen as he to teach. Some laughed and some doubted, and of all that heard few heeded, but the burden of speech was laid upon him and he dared not keep silence. Sometimes the children listened, and in their earnest eyes he read a reässurance that the coming years might see the fruit from the seed he planted. And sometimes a youth who reminded him of what he had been in earlier years came and listened and went away with a new purpose. And sometimes old eyes, ready to close wearily upon a world that had yielded many cares and little content, brightened with a gleam of comprehension as he spoke. "Ah, that then was the meaning of the riddle!" Yet when the year had gone by the results seemed meager.

"I had hoped to bring to all men the truths I had found," he said to the friend who came as before, "but they do not heed them."

"They will in time, and your efforts will bring the time nearer," was the serene answer. "One who works for humanity must never lose faith in the ultimate triumph of good. Yet he may not cease to work as though the salvation of all rested with him alone."

"Am I fitted yet to do the work of the Brothers?" Ernest asked after a pause.

The other gave him a kindly look.

"One task remains. I leave you to find it."

Six years had gone by since, an eager boy, he left his home in the mountains, and a yearning came into his man's heart to rest again in the high, pure solitudes where he had dreamed as a child. All places are alike to him who holds himself ready for service, so he turned toward the mountains. Steadfast and tranquil as of old, the white peaks lifted themselves above the purple mists as he had always seen them in memory. The dawn softened but could not melt them; the sunset illumined but could not stain

them. Down the gorge as of old the mountain torrent tumbled in foamy wrath, and the little village beside it was no older than on the day he had turned his back upon it to seek the world. He went to the pass above where the bridge was to have been. The hewn timbers lay heaped on either bank as he had left them, only that a creeping vine with gay blosoms had twined about the beams which were gray with the weather and green with moss. His unfinished work reproached him, and with a blush for the impatient boy he had been he set himself to complete it. The villagers were busy as of old, therefore he worked alone. Through fair weather and foul he kept to the task, planting the foundations deep and making each part strong and true. The summer went by while the work was yet unfinished. The winter fettered the wild stream and on the ice he crossed from shore to shore, still carrying the work forward. The spring came and it was done, and when the freshets came down from the ice-fields above, the bridge stood firm and unshaken above the whirlpool. In the absorption of his work he had forgotten what day it was till all at once he saw the stranger of that old spring morning, the guide and friend of all the years between, standing on the bank.

"You found the task."

"This?"

"It was yours. No other could do it."

They stood in silence a moment gazing at it, and then the Brother spoke again.

"Do you see now how the way has led through all the years? First steadfastness, for without that no effort can avail. Then clearness of vision, to prove all things and hold to the good. Then the conquering of passion, and the devotion of all faculties to the service of man and the training of self to the end that others may be enlightened. Lastly, to crown all, the simple duty that lay at your hand at the beginning."

"Is it done?" asked Ernest doubtingly. "Am I worthy to become one of you?"

The smile of the other was an illumination.

"You *are* one of us".

LILY A. LONG.

"She being Dead, Yet Speaketh."

IN the will of the late H. P. Blavatsky was made the request that her friends should assemble on the anniversary of her death and read passages from the *Bhagavad-Gitâ* and the *Light of Asia*. This was accordingly done on May 8th, in Adyar, London, New York, and other places. In New York, among other interesting items reported at the time, Mrs. J. Campbell Keightley read, after a few introductory remarks, extracts from the private letters of H. P. B. In response to many requests we print these as follows. The remarks, being extemporaneous, are quoted from memory.

MR. PRESIDENT, FRIENDS:

This being the first occasion upon which I have ever spoken in public, I will ask you to condone my inexperience while I make a few remarks upon the extracts chosen from the letters of Madame Blavatsky to a few friends.

In regard to Mme. Blavatsky, the world, to use a phrase of Charles Lamb, was "the victim of imperfect sympathies." It failed to know her; that failure was its own great loss. Among the many accusations flung at her was one which, at the last ditch, it never failed to make; it said that Mme. Blavatsky had no Moral Ideal. This was false.

She had this ideal; she had also the Eastern reverence for an ideal—a reverence to the Western world unknown. We might hence expect to find her teaching that Ideal to a great extent under the privacy of a pledge, and there are indications of this in all that has been published concerning the Esoteric School. That her ideal was ever present to her mind and heart these extracts from private letters to her friends will show.

Her main teachings can be reduced to the following propositions :

That Morals have a basis in Law and in fact.

That Moral Law *is* Natural Law.

That Evolution makes for Righteousness.

That the "fundamental identity of all souls with the Oversoul" renders moral contagion possible through the subtle psychic medium.

That the Spiritual Identity of all Being renders Universal Brotherhood the only possible path for truth-seeking men.

She distrusted the appeal to sentiment. She saw that existing religions fail in it; that modern civilization frustrates it; that emotionalism is no basis for the Will which annuls all temptations of the flesh, and the Faith which shall make mountains move.

Hence she taught the *scientific* aspect and bearing of sin.

Taught that Universal Law, in every department, rigidly opposes and avenges the commission of sin, showing the free will of man counterbalanced by the declaration "Vengeance is mine, saith the *Law*; I will repay". She taught that the awful responsibility of the occultist, extending down to the least atom of substance, forever forbade our asking that question of Cain which we do ask daily—"Am I my Brother's keeper?" She taught that the deep reply reverberated down the ages, as we may read it in our bibles: "What hast thou done? The voice of thy brother's blood crieth to me from the ground".

Justice she taught, and the true discrimination of it; Mercy, too, and Love. She wrote of one: "He has developed an extraordinary hatred to me, but I have loved him too much to hate him". Above all she taught that "the pure in heart see God"; taught it as a scientific fact; showed it to be, so to say, materially as well as spiritually possible through the spiritual laws working in the one Substance, and, in the showing, lifted our courage higher than the visible stars.

The first of these extracts from H. P. B.'s letters is dated Nov. 29, 1878, and is interesting from the fact that it speaks of the original institution of three degrees of the T. S., a fact often disputed in these later days.

"You will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing 'supernatural' in this universe, and that on earth, at least, the only god is man himself.

"It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of 'spirits' to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

"The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T. S. . . .

"Every one is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism."

"Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. . . . This is not unpardonable, but very dangerous, . . . doubt, eternal wavering—it leads one to wreck. . . . One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny."

"Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists."

"Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: 'There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints.' . . . Let us be just and give to Cæsar what *is* Cæsar's, however imperfect, even vicious, Cæsar may be. 'Blessed be the peacemakers,' said another old adept of 107 years B. C., and the saying is alive and kicks to the present day amongst the MASTERS."

LITERARY NOTES.

APRIL LUCIFER concludes H. P. B's weird story "The Ensouled Violin." "The World-Soul" gives from various religions hymns of praise to the Deity, and Mrs. Besant continues her luminous treatment of "Reïncarnation". The Blavatsky Lodge of London has at last decided to require annual dues from members, but has placed them at the meagre sum of 5 shillings. Yet even this may happily serve to thwart "Free-Lunch" Theosophists from America, the class who economize by joining a foreign Lodge free of cost, and explain their non-support of any home Branch on the ground that they belong to one abroad. By transference to American membership at-large they can still save 20 cents a year and remain in good standing; and 20 cents to a "Free-Luncher" means much.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 2, has first a delightful paper by R. Machell on "Theosophy and Art". Fresh as morning air and exhilarating as the sunbeam, it joyously tosses away the miasmas of the darkness and wakens up all the health and warmth of the nature. Its clear illustrations and its soulful heartiness are flavored with the devotion of an Artist-Theosophist, and it shows how each of us has his own part in the harmony, the beauty, the

drama of the Universe. How good is this:—"The lower nature is the horse we ride upon in the great journey, and for a man to kill his horse at the start because he is restive, is surely short-sighted policy; better master him with skill and judgment, and make him carry his rider through the dark valley, till he reach the mountain up which the pilgrim must climb on foot and alone." Mr. Remsen Whitehouse's "Is the Buddhist an atheist?" is both fair and fine, though slipping into the usual confusion by Pantheists of "union" with "identity".—[A. F.]

April Theosophist concludes Col. Olcott's most interesting "My Hypnotic Research in France". Miss Anna Ballard graphically describes "A Car Festival of Shiva", and S. E. Gopala Charlu begins an excellent paper on "The Indian Doctrine of Reincarnation", specially commended by the Editor. Further remarkable feats by the "Cunning Man" are detailed, and Col. Olcott gives a careful and discriminating review of Madame Blavatsky's *Theosophical Glossary*, after examination by a Sanskrit pandit. In a slightly confused metaphor the *Theosophist* recommends more Oriental quality to the Path, even suggesting translations from and commentataries upon Eastern books. In grateful compliance with this, the Path quotes a part of the *Kali-Santharana Upanishad* as given on pages 411-12 of April *Theosophist*. Narada asks Brahma how he may safely cross the evil mundane existence, and Brahma replies that he "shakes off the evil effects of Kali through the *mere pronunciation* of the name of the lord Nayarana". The name is Harai, Rama, Harai, Rama, Rama, Rama, Harai, Harai, Harai, Krishna, Harai, Krishna, Krishna, Krishna, Harai, Harai. "These 16 words will destroy the evil effects of Kali". "No better means could be found in all the *Vedas* than this". "Whoever, *whether in a pure or an impure state*, utters these always", obtains absorption into Brahma. The repetition 35 millions of times atones for the murder of a Brahman, cohabitation with a low-caste woman, and even a theft of gold! But one feels inadequate to a "commentary".—[A. F.]

Theosophical Siftings, Vol. v No. 3, is one of the best ever issued by the T. P. S. It contains two papers, both by Miss Emily Kislingbury. The first is "Spiritualism in its relation to Theosophy", a most calm, judicial, thoroughly-informed, broad-minded handling of the topic, singularly happy in its fresh, generous tone, and singularly delightful in its lively, flowing diction. If its sympathetic and truth-loving spirit was shared by every Spiritualist and every Theosophist, and if each would read it several times, light would come apace and misunderstandings flee away. In an appended note there is an intimation that the living *ought not* to check the onward progress of disembodied souls: perhaps it would be more accurate to say that they *cannot*. "Karma and Free-Will" expounds with the utmost transparency of thought and the utmost felicity of language these related truths. Both papers are for re-reading, whether for instruction or for mere literary charm, and both show what those Theosophists miss who do not subscribe to *Siftings*. The fourth sentence from the foot of page 14 should, however, be corrected: the "soul" is not the "ethereal double". Very much must one discountenance advertisement by the T. P. S. of *On the Heights of Himalay* as a "Theosophical novel".—[A. F.]

Pauses, No. 8, has a number of articles, selected or original, the gem being "A Study of Poetry from the standpoint of Theosophy", an able and finely-analyzed treatise. Of Miss Barnett's story in Path, "Prof. Dean's Consultations", *Pauses* says that it should be translated into the Indian vernacular.

THE NEW CALIFORNIAN for May most wisely puts in print Dr. Jerome A. Anderson's "The World's Crucified Saviours", a dense mass of learning and fact, to be preserved for perpetual reference and use. Mr. Keeney's able article on "Consciousness" is finished. Jasper Niemand's "Letter to a Student" draws from subtle probing of human nature a counsel to aspirants which is of the utmost value and help. The only drawback to this exceptionally able number of the *Californian* is its indiscriminate denunciation of all the factors in commercial and facturing industry. To decry interest on loans shows merely that the nature of money, etc., is not understood: and to call various fads in Politcal Economy "truths as eternal and axiomatic as Karma and Reïncarnation" damages Theosophy and the T. S. Theosophists can exercise the right to believe what they like without exercising the wrong of labelling it "Theosophic". —[A. F.]

H. P. B's GHOST.—A rubbishing report is circulating to the effect that H.P.B. chose Mr. Foulke of Philadelphia as her "Successor", and ratified her act by appearing in a Spiritualist circle and painting for him her portrait. As to the picture having been painted I say nothing save that it is no more improbable than other portrait paintings in mediumistic circles: but this does not imply that she painted it. And to offset that theory one has but to refer back to an old volume of the *Theosophist* to find that she and I, anticipating some such nonsense, published our joint declaration that under no circumstances should we visit after death a medium or a circle, and authorizing our friends to declare false any story to the contrary. As for her naming a "Successor", Beethoven or Edison, Magliabecchi or Milton might just as well declare A, B, or C the heirs of their genius. *Blavatsky nascitur, non fit.*—[*H. S. O. in April Theosophist.*]

MAY LUCIFER is not one of the best issues, but it contains an installment of Mrs. Besant's "Reïncarnation" and an important article on "Mesmerism". Medical statistics do not seem to bear out the editorial insinuation that the security from small-pox obtained through vaccination is a "superstition", the decline of that disease in extent and virulence since Jenner's time being almost a truism. Besides, if the ancient Hindûs knew and practiced vaccination, should not this be conclusive evidence—to *Lucifer*—that such prophylactic use is of the truest science? India will doubtless be heard from in remonstrance.—[A. F.]

THEOSOPHY HAS NOW as a term become so well-known that it is being exploited for gain. The Boston *Transcript* prints an advertisement under that title, offering to cure the nervous and rehabilitate the unprosperous through private lessons in "Occult and Religious Science". "Terms" are "according to requirements"—whatever that may mean. When will men learn that Occult Science cannot be bought and is never sold!

Mirror of the Movement.

HOT SPRINGS T. S., Hot Springs, Ark., was chartered on May 4th. It is the first Branch formed in that State, has six Charter-Members, and has a vast field for useful work, thousands of people from most distant regions sojourning in the town for medical treatment. It may become the center for a continuous and far-reaching influence.

Mrs. Lula H. Nugent, Callahan Block, Dayton, Ohio, lately presented to the Chicago Headquarters a portrait of Col. Olcott in crayon, executed by herself as an artist. It is so well done and so excellent a likeness, the latest photographs having been followed, that its escape from damage when the fire in the Athenæum Building dispersed the T. S. meeting gathered to hear the General Secretaries of the European and the American Sections is the more fortunate. It had been temporarily placed in Mr. Judge's room at the Palmer House.

The Sakasvati Lodge T. S., New Orleans, La., was chartered on May 23d. It has five Charter-members, and is the 61st Branch on the American roll. It admits both sexes and conducts its proceedings in English, thus meeting a need in that important city. The Vyasa T. S. has only male members, and its proceedings are in French.

Keshava T. S., Boulder, Colo., has been dischartered and dissolved by the General Secretary, with approval of the Executive Committee, under the resolution of the last Convention authorizing that step when membership in a Branch has sunk below five and when the Branch is virtually extinct. Boulder is an important place, and it may be that a future attempt under different auspices and by genuine Theosophists will effect a real and permanent work.

Cincinnati T. S. gave during the month of April three evenings to the public discussion of "Reincarnation". On Friday, April 22d, at Lincoln Club Hall, Mr. G. R. S. Mead, General Secretary of the European Section, and Mr. William Q. Judge, General Secretary of the American Section, spoke to an audience of 125, Mr. Mead's subject being "The Work of H. P. Blavatsky in London, and the Growth of Theosophy in Europe", Mr. Judge's being "Theosophy and the Times". The April meetings were closed with an address by Captain Robert Hosea on "A Plea for Theosophy". The interest in Theosophy is growing steadily in this vicinity, the average attendance at the regular Tuesday evening meetings being 36, whereas in the first part of the year it was but 15 or 20. During May the general subject of discussion will be Karma.

Providence T. S., has been provided by one of its members with two rooms and the nucleus of a Library. Other members helped in the furnishing. Not only are Branch meetings held therein and the Reading Room kept open three afternoons and evenings, but on Saturday afternoon the neighboring children are gathered in, read to, and taught. A "Band of Mercy" has been formed among them. Mrs. Anna E. Percy, President of the Branch, has offered to give elementary lectures in Theosophy, and there is prospect of a class. If this item is read by a member of an inert Branch, let him re-read it several times and then meditate copiously thereon.

Obituary. With deep regret we hear from London of the death of Bro. F. Montoliu, the Spanish Theosophist to whom, aided by Bro. Xifre, is due the vast missionizing work so ably and extensively carried on through Spain and the Spanish Colonies. The loss of this young, zealous, tireless Theosophist at such an epoch appears no less irremediable than deplorable. Yet perhaps his great good Karma may soon bring him back to the Society and the work he so loved.

Pacific Coast Items.

Allen Griffiths, Pacific Coast Lecturer, went to Santa Ana on April 10th for lectures on "Theosophy, the T. S., Adepts", and "Cycles and Reincarna-

tion". These were in the G. A. R. Hall and secured good audiences. Very fair reports were given and editors of papers made his acquaintance. On 12th April there was an informal gathering to discuss Theosophy at the Hotel Richelieu. The *Daily Blade* and *Standard* reported lectures at Villa Park on Karma and cognate matters, and extented courtesies to the lecturer.

San Bernardino had a visit in April from Allen Griffiths with lectures on "Theosophy, Adepts, and Cycles" and "Karma and Reïncarnation" to good audiences.

Colton, Cal. newspapers report lectures by the Pacific Coast Lecturer on above subjects, with good audiences and questions after. Redlands near by had a visit from the lecturer next, and gave good attention with subsequent interest. The *Citrograph* of that place gave a two-column report. This is a great orange-growing valley, and the seed sown by the lecturer ought to bring forth trees of good Theosophical oranges.

Sectarianism at Redlands. Allen Griffiths paid for the use of the Y. M. C. A. Hall for a lecture in April, but the Secretary of the Association called at the last moment and refused to allow the lecture to proceed there. Although the lecturer had a legal right to the hall, he said he would not coerce the consent of Y. M. C. A. *Facts*, the organ of this miscalled "Christian" body, then indulged in flings at Theosophy. It is the only paper in South California that has done so.

Assistance was given to the lecture propaganda in the San Bernardino valley by Bro. T. D. Beasly, Mr. and Mrs. Seth Marshall, Dr. A. E. Phelan, Mrs. A. H. Koebig. Miss M. S. Lloyd, Fellow of Harlem T. S., New York, also gave aid at Redlands. Bro. Abbott Clark helped much at Santa Ana.

Press Notices during 18 days in South Calif. of eight public lectures by Pacific Coast Lecturer have been in fourteen papers, and only two of them less than one column; some were three columns. There have been also many small running notices.

Los Angeles Local T. S. Committee has decided to reëstablish the T. S. Headquarters there with Library, and to have very probably Mrs. Marie A. Walsh in charge. Aid in Theosophical work will be given by this body to adjoining towns. It is likely that with Allen Griffiths' lectures, Miss Walsh's work in and around Los Angeles, and the committee's efforts, much interest will be aroused and inquiry excited in this very important district.

Ventura. Two lectures were given here by Allen Griffiths May 3rd and 5th, on "Theosophy, Adepts, Cycles" and "Karma and Reïncarnation", to fair audiences who gave close attention. Papers of the County gave excellent reports. Assistance was given by Judge and Mrs. Shepherd, and the Misses Shepherd. These lectures and the one given by Bro. Judge last winter are all this district has had, and in course of time there will be better hopes for a local Branch.

Bandhu T. S., Santa Cruz, Calif., has taken a hall for a public lecture each Sunday, and on May 1st the course was opened by Mr. E. B. Rambo, President of the Golden Gate Lodge, San Francisco, upon "The Chief Objection to Reincarnation". The Theosophical Society everywhere will probably learn that one of its most important and efficient missionary agencies is *Free Public Lectures on Sunday.* Churches found that out long ago.

THE NEW ARYAN HEADQUARTERS.

The T. S. Headquarters in New York is but the *second* case in the Society's history where a building exclusively for Theosophical purposes has been purchased. That in London is held upon lease, and only the General Headquarters at Adyar has hitherto been owned. As has been stated in the appeal made to American F. T. S., the house is 144 Madison Ave., between 31st and 32nd streets, 70 ft. deep and 25ft. wide, four stories and basement, the front of brown stone. The cost was $42,500, of which $33,000 were raised by mortgage, and about $2500 have been required for alterations and repairs.

The front basement is devoted to the Aryan Press, and to it runs a speaking-tube from the General Secretary's office; the back basement is for janitor and wife. A portion of the hallway on first floor is arranged commodiously for the Aryan Library, but otherwise the floor has been thrown into one large room for the weekly meeting of Tuesday. It will seat about 190, settees and chairs being used. The paper is cheerful, electric lights spring from the walls, the platform gives space for the officers and a lecturer, and abundant ventilation has been provided. This hall will also be used for social gatherings of the members and for public lectures upon Theosophy, and part of the heavy expenses of the house will be raised by its rental to Literary Societies, Executive Boards, etc., on other evenings.

The front hall-room on second floor is the private office of the General Secretary of the American Section, and the large room adjoining is the public office, where are the Assistants and also the Circulating Library and documents. The two large back rooms are for the PATH and for storage, a bath-room being at the end of the passage.

The two front rooms on third floor are for private business and classes; the two large rooms back constitute the General Headquarters. Here will be the various pictures and albums, and whatever gifts it may please F. T. S. to make for use and adornment, and probably here will be constructed the receptacle wherein is to be preserved America's share of the ashes of H. P. Blavatsky. These rooms will be open day and evening for visitors, a Register for whom will be provided, and here Theosophists may at any time come for conference, reading, rest. The hall-room has not yet been assigned.

The fourth floor contains six bed-chambers and a store-room. The former are devoted to tenants, all men and Theosophists, some of whom are assistants in the work, and all paying rent. All through the house is an abundance of closets. Gas is used everywhere except in the meeting-hall.

The purchase of this building is not merely a triumph of Aryan T. S. energy, it is an era in the Theosophical movement in America. Nor does it mean merely the stability and reputation which come from landed property; it means the broad and extending work which only such an establishment can make possible. A metropolitan Headquarters may be made to mean a continental agency. This is why all American Theosophists have an interest in it, and why appeal has been made to all for an expression of that interest. Such is very greatly needed. Gifts of books, subscriptions to magazines, furniture, pictures, etc., will be most welcome, and especially will be aid towards the payment of the heavy debt inevitable in an undertaking so large. There are but eighty members in the Aryan Branch, most of them small of purse, and they have been drained to supply the structure. Its adequate equipment and its efficient working *must* be largely dependent on the generosity of non-resident Fellows. Those without facilities for local work can vicariously effect work

by giving means to this great center of work. No aid can be too small or too large, for, after provision for all the expenses of up-keep and Propaganda, a fund for extinction of mortgage is needed. At the very outset of the career of the American Headquarters, its Trustees thus state its wants and hopes, and ask their Brethren to ensure that their efforts shall have every encouragement and every guarantee.

WILLIAM Q. JUDGE, *President Aryan T. S.*
ALLAN P. CUMMING, *Sec'y Board of Trustees.*

REFERENCE LIBRARY AT HEADQUARTERS.

I have decided to start at Headquarters, on the third floor, a reference library for the use of Theosophists and others properly endorsed, and have begun it with *The Path*, *Bhagavat-Gita*, *Twelve Upanishads*, *Occult Sciences*, *Eastward or a Buddhist Lover*, aud *Indianapolis Letters on Theosophy*. It is intended to make this a complete Theosophical library and to have it accessible at all hours. No books can be taken from the room. Other works will be added as received, and donations of such are asked for, either new or second-hand. A copy of *Isis Unveiled* is already promised. When the existence of this library is generally known, doubtless it will be very much used, as the other two, one being specially for circulation and the other for sole use of members of the Aryan T. S., cannot be consulted on the premises. In time stationery, ink, and other library adjuncts will be placed in the room as we have the funds to warrant them.

WILLIAM Q. JUDGE, *Gen. Sec'y.*

VISIT OF THE GENERAL SECRETARY EUROPEAN SECTION.

Before proceeding to Convention as special representative from the European Section, Bro. G. R. S. Mead lectured in Brooklyn upon "Pistis Sophia", in Harlem upon "The Theosophical Movement", and before the Aryan T. S. upon "Some Concepts of the Esoteric Philosophy". Upon reaching Cincinnati, which he visited *en route* to Chicago as the guest of Dr. Buck, he lectured, April 22d, upon "The Work of H. P. B. and the Spread of Theosophy in Europe". After the adjournment of Convention, he was to have repeated in Chicago the lecture given before the Aryan Branch, but had hardly begun it when an alarm of fire in the Athenæum Building hastily dispersed the assembly, sparks and cinders falling upon them as they descended the stairway. On the 27th he was tendered a reception by Mrs. A. B. Leonard, and thereat spoke on "The Ethics of Theosophy". Going to Milwaukee the next day, he addressed a public meeting upon "Reïncarnation", thence proceeding to Fort Wayne, where on the 29th he was received by a large gathering and spoke for an hour and a half on Theosophy generally. From Fort Wayne he descended to Washington, D. C. and at a crowded Branch meeting on May 1st took the topic "Esoteric Philosophy and H. P. B." The next evening at the Universalist Church he spoke on "Reïncarnation" to an audience of between 200 and 300. On the 3d he repeated this lecture in Baltimore, the hall being so crowded that a number had to stand. In Boston, on the 7th, he led a class of 30 in study of the *Secret Doctrine;* and on the 8th at 3 p. m. spoke on H. P. B. at the Commemorative Meeting in the Branch rooms, lecturing in the evening at Steinert Hall upon "Reïncarnation". The hall was crowded, and many stood. On the 9th this lecture was repeated at Malden in the Branch rooms, likewise crowded. Returning to New York he joined in the discussion of "Masters" at the Aryan meeting of the 10th, contributing some peculiarly rich thought,

spoke in Harlem on the 13th on "Reincarnation", and on the 17th bade farewell to the Aryan Branch, discussing the scheduled topic, "The Theosophical Society", with his usual erudition and with far more than his usual vigor. He was truly eloquent. On the 18th he sailed for England, but not without hope to the American Section of another and longer visit.

ANNIVERSARY OF H. P. B.'S DEPARTURE.

On the evening of Sunday, May 8th, in conformity with the request of Mme. Blavatsky in her will that the anniversary of her death be observed by Branches reading the *Bhavagad-Gita* and the *Light of Asia*, the Aryan T. S. held a special meeting at Headquarters. The new hall was filled. Sections from the two books were read. Dr. Keightley and Mr. A. Fullerton made addresses, Mrs. A. Keightley read extracts from private letters of H. P. B., and Mr. Judge closed with brief remarks. Part of the extracts read from the letters are printed in place of "Tea Table Talk".

In London the day was observed at Headquarters by readings as prescribed, Mrs. Besant making a few remarks and reading from the "Seven Portals". H. P. B.'s room was decorated with white lilies and other white flowers, and all Lodge members entered the room.

In California the day was observed pretty generally on the Coast, owing to Bro. Rambo's prompt transmission of the Gen. Sec.'s notice. At San Francisco there was a full meeting. Bro. Rambo, president, making a few remarks, after which Dr. Anderson read from *Bhavagad-Gita*, followed by Mrs. L. P. McCarty, who played something on the organ. Mrs. Beane then read from the 8th Book of *Light of Asia*, after which remarks were made by members, and resolutions of fidelity to the Society were passed. The meeting then quietly dispersed. At Oakland there was a full meeting. The portrait of H. P. B. was wreathed with flowers. Mrs. Harris, as president, made some short remarks, followed by five minutes of silence, after which Mrs. Bowman read the second chapter of *Song Celestial* and then from the *Light of Asia* Buddha's discourse in the palace garden on his return. Mrs. Harris closed with a stirring appeal to all for unflagging work.

In India Col. Olcott carried out the wishes of H. P. B., and also suggested by the following official document that the day be named "White Lotus Day".

Theosophical Society, President's Office,
Adyar, *April 17th, 1892.*

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of the Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] *Bhagavad-Gitá*," and since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as "White Lotus Day," and makes the following official Order and recommendation:

1. At noon, on the 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters, at which extracts from the before-mentioned works will be read, and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given, in her name, to the poor fishermen of Adyar and their families.

3. The flag will be half-masted from sunrise until sunset, and the Convention Hall decorated with white lotus flowers or lilies.

4. Members living outside of Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches throughout the world to meet annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of KNOWLEDGE.

H. S. OLCOTT,
President of the Theosophical Society.

NEW YORK HEADQUARTERS BUDGET.

Cost of building	$42,500 00	
Expense of alterations and improvements (approximated)	2,500 00	
		45,000 00
Mortgage on building		33,000 00
		12,000 00
Amount contributed by Aryan T. S. and various subscriptions to April 24, 1892		10,057 83
Deficiency		1,942 17

Subscriptions since above date:—

Alexander Fullerton	$25 00	Mrs. Anna L. Dunbar	$ 5 00	
E. H. Parker	5 00	Myron H. Phelps	25 00	
Mrs. G. L. Griscom	50 00	Miss C. A. Bowlsby	4 00	
Toledo Theosophists	20 00	John J. L. Houston	10 00	
Miss Abbie S. Hinckley	5 00	Mrs. E. S. Wadham	10 00	
Cash from 3 persons	6 50	Mrs. Eliza Mills	2 00	
Miss Lily A. Long	5 00	Mrs. J. M. Spear	2 00	
P. van der Linden	5 00			199 50
F. Neubauer	10 00			
Miss Emily S. Bouton	10 00	Present deficiency		1,742 67

NOTICE BY VICE-PRESIDENT T. S.

In May PATH a document was published by me, appointing a representative at Adyar, India, and referring to other matters arising upon the then contemplated retirement of President H. S. Olcott. Its appearance together with the resolution of the American Convention refusing Col. Olcott's resignation and reëlecting me General Secretary of this Section requires notice. The appointment, made as Acting President, was sent to India in March so as to avoid the long delay due to distance, it reaching there about May 1st, the date fixed by Col. Olcott for his retirement, and was ready for printing in PATH long before the action of the Convention could be known. The Convention resolution reached New York just in time to enable it to be inserted in the May issue, so that no change could be made in the other printed matter. As the European Convention in July is to be requested to concur with America, and as it seems Col. Olcott cannot very well retire until after that date, the said appointments must remain in suspense until then or until the President replies definitively to the American resolution. If he does not retire, the appointment falls; if the contrary, then it stands with full effect. Should he insist on his resignation, I shall take steps to secure a successor to my office of General Secretary, since as President I could not at the same time hold on the Council the vote of American General Secretary. And it should be regarded as agreed and understood that, if there shall be a meeting of the General Council after the Vice-President becomes Acting President and before the General Secretary's place is filled here by some one other than myself, then I shall have but one vote on such Council.

WILLIAM Q. JUDGE.
Gen. Secy. Amer. Sec. T. S. and Vice-President T. S.

Indian Letter.

ADYAR, MADRAS, *March 17, 1892.*

DEAR PATH:

Writing letters out here has its disadvantages. In the first place, if one pauses a minute or two the ink immediately dries on the pen by reason of the excess of heat. There is a peculiarly disagreeable species of fly or flying bee out here, whose sole object in life appears to be to cause annoyance. This little animal, who is evidently an agent of Karma, spends a large portion of its time sticking together with some glutinous substance all the letters and papers available. The patience of a Secretary is not proverbial, and one who holds such an office has no need of further torments from the lower creation, and if, in my letters to the PATH, there is a tone of *brusquerie* and an irritability, you will kindly consider me as a victim of circumstances.

Charters have been issued for two new Branches, one at Nasik, near Bombay, and the other at Dehra-Dun, in N. W. P. The founding of these two new Branches has followed immediately after Bertram Keightley's visit, and it is satisfactory to trace the tour of our General Secretary by the founding of new Branches. There are very many centres in different parts of India which only require the energizing presence of Europeans to mould them up into really active Branches, and hence the need of more workers in the field.

The Colonel is making preparations for his retirement to Ooty, and already his furniture and books have been sent on. He is taking a small library up there too. I hear that his cottage looks now very neat. Already many of our Hindu Theosophists have promised to pay him visits.

There has recently been organized in Calcutta a Society known as "The Buddhist Text Society". The President is Babu Norendra Nath Sen, a well-known Theosophist, and Editor of the *Indian Mirror*. One of the Secretaries is Babu Sarat Chandra Das, a well-known Thibetan traveller and scholar. The Assistant Secretary is Mr. Dhammapala. General Sanskrit works are now being edited by them, including *Madhyamika Vritti*, a very interesting one, which I understand will do much to clear away the misconceptions of ancient writers on the subject of Buddhism. The Society has obtained the support of very many leading men, and there is no doubt whatever that it will do a most useful work.

Brother C. R. Srinivasa Iyengar B. A., who has lately been doing useful work for the American Oriental Department, is now engaged on a translation of *Markandeya Purana*, for the "Sacred Books of the East" series, Prof. Max Müller having given his approval to the work. Bro. S. E. Gopala Charlu is to write the Introduction. Two works of Sankaracharaya's are also being prepared for the Bombay Publication Fund.

A friend told me the other day that near here there are some waterfalls which have the virtue or power of testing a man's moral nature. The candidate (or culprit?) stands at the bottom of the fall in the water, and if he has led a virtuous life the water remains pure after passing him; if, on the other hand, his inner state is not as it should be, the water becomes discoloured and murky. Incredible though this may appear, yet I believe it to be true that the water now clears and now gets muddy as different persons stand in it, for the account was given us at Adyar by a Madras Theosophist who had been to the place with some friends and tested the properties of the fountain. I may be able later on to give you further particulars of this phenomenon.

S. V. E.

A BUDDHIST COUNCIL was held in the latter part of 1891 at Buddha-Gya, with delegates from China, Japan, Chittagong, and Ceylon. It was resolved to found a Buddhist College and to disseminate Buddhistic literature, and to establish a monastery for the residence of Buddhist Bhikshus of all countries. A great many would like to see true Buddhism back in India by the year 1900.

* * *

THE MOVEMENT TO RESTORE Buddha-Gya—where Buddha received enlightenment—to the Buddhists has been wrongly attributed by newspapers to Edwin Arnold. It is due, in fact, to the labors of our Bro. H. Dhammapala of the Indian Section, who began it and still is working for it.

Ceylon Girls' School.

LETTER FROM THE PRINCIPAL.

As the readers of this magazine may perhaps be aware, I arrived in the Emerald Island in November, 1891, and I feel sure my Theosophist Brothers and Sisters would like to know something about my work in the East.

My arrival and reception have already been noticed, but I cannot help referring to it once more. When I arrived at the prettily decorated Sanghamitta Girls' School, when I saw the bright happy faces of the Sinhalese men, women, and children who welcomed me, when I heard the school-children chant a blessing for me and with timid expression in their faces presented me with beautiful bouquets of flowers, then I was more than ever convinced of the fact that I had been sent here to awaken the bright spark of intellect that lies hidden in the Sinhalese girl.

All seemed so happy and so grateful that I had come, that at once I seemed to feel at home, and I was ready to start my work with a cheerful heart. Nothing seemed strange to me; the people as well as my surroundings seemed so familiar that I caught myself thinking a good many times, "Surely I have been here before". Only lately one of my teachers exclaimed, when we were out on a begging expedition among some of our poorer Sinhalese people, "Well, I declare, Mrs. Higgins, you seem to feel more at home among my own people than I". Yes, indeed, I feel quite happy in this beautiful Island, and I am glad that it was the spirit of Theosophy that brought me here to love my little girls and work for them.

My first walk around the School revealed a pretty confused state of affairs, owing to the insufficiency of experienced workers, and that it was only by the exertions of my dear Assistant Teacher, Miss Louisa Roberts, an experienced Sinhalese young lady, that the School had been kept up at all, not forgetting the invaluable assistance rendered by Mr. de Abrew. I at once tried to secure the services of some more teachers, and as I did not want any but Buddhistic young ladies, I had to be satisfied with inexperienced ones. I examined all the girls, formed new classes, and set to work with Miss Robberts to frame time tables—a pretty hard work indeed. Now full activity began in all directions; I taught the infant classes as well as the higher ones, because I had to teach my young teachers how to teach a class. The number of pupils at first was fifty, it has now increased to seventy. Daily new ones are coming to fill the infant class. I have introduced object lessons, English conversation lessons, drawing, singing, and systematic needlework, and after my four months' teaching and supervision I find great improvement all around, a fact which was endorsed by the Government School Inspectors on a recent

visit made by them. The children take an interest in their lessons, and especially their faces brighten up when I march them up to the music-room. I wish my readers could hear them sing with sparkling eyes "Glory to Buddha", the first English Buddhist hymn sung in a Girls' School. They also sing prettily some English songs from the American *First Music Reader*.

Two well-known lady doctors from America, Mrs. Stockham and Mrs. Ryder, and Mrs. Wesly Smead of New York City, who were my guests lately, expressed their delight about what they saw in the Sanghamitta Girl's School.

Besides my day-school, I have eight boarders residing with me in the premises. I have introduced Western discipline in the house all around, and it was quite hard at first to make them understand the necessity of obeying the sound of the big bell which calls them at six o'clock in the morning to rise, and at other times to work or play.

Of course, in order to keep up an Institution of this kind, it requires a considerable amount of money. The rent alone of the school building is rupees fifty. The school fees do not yet cover the rent, and the boarding fees do not cover the household expenses, and the teachers have to be paid as well as the servants. Now how do we get the money for these expenses? Thanks to the generosity of our English, American, and Australian brothers and sisters, we have been able to keep up this Institution so far, with also the help received from some local friends of the cause. Our small band of workers try their best here to interest the Buddhist public for this school and bring home to them the importance of the work now being done, and they do not often send us away empty-handed in our begging tours. But as the Sinhalese, comparatively speaking, are a poor nation, I appeal to the generosity of our Western friends to help us as much as they can till the school is self-supporting, so that the girls of Ceylon can have a chance to be educated in a school where they are not forced to hate their ancestral beliefs.

Though I came here not only to be the Lady Principal of the Sangamitta School but also to supervise and found other girls' schools, it has been impossible for me to leave Colombo, except on one occasion when I addressed a large gathering at Panadura, a seaside village, where there is a Branch of the Women's Educational Society. As soon as time permits I will take active measures to further women's education in the outlying villages.

MARIE MUSÆUS HIGGINS, F. T. S.

Notices.

I.

Forum No. 35 and *O. D. Paper* No. 12 were sent out with the Convention Report, that, as usual, being addressed separately to each member in good standing.

II.

H. P. B.'s *Nightmare Tales* is expected here by the end of June, and orders will be filled from PATH office as soon as the book is received from the binder. Price, 35 cts.

The non-offending man is surrounded by a sphere that repels the evil others would do to him—even after many births.—*Book of Items*.

OM.